

Decoding LD Debate

Handouts

Table of Contents

Sneed's LD Binder – a gold mine of helps for the novice debater!

Witt's Getting Started Packets – Fill-in-the blank notes for beginning debaters.

- Case Writing
- CX
- The Round

Lesson Activities/Assignments – Tested and approved, used in our classrooms!

- Drills
- Quizzes
- Reports

Judging Paradigms – Understanding the traditional and progressive paradigms of judges at tournaments

Other Resources – Philosophy and Debate resources available

LD Binder

Ginny Sneed

Canton HS

Front

LD round reminders

times:

Ac

6 minute speech - affirmative reads their case

CX

3 minutes - the negative cross examines the affirmative

Prep

2 minutes – neg prep.

Nc

7 minute speech - the negative begins by reading their case, and then continues by attacking the affirmative's case.

CX

3 minutes - the affirmative asks the negative questions.

Prep

2 minutes – aff prep.

1ar

4 minute speech - attack the negative case & rebuild their own case.

Prep

2 minutes – neg prep.

Nr

6 minute speech - the negative rebuilds their own case & the negative attacks the affirmative.

Prep

2 minutes – neg prep.

2ar

3 minute speech - give a brief rebuttal (attack and rebuild) & give voting issues.

**Don't forget to
give a
"Road Map"**

**Always
Signpost!**

"Judge ready?"



"Opponent ready?"

Cross examination

The two most important things to remember about CX

1. Your judge does not flow CX
 - If you don't apply the information you got in CX, you will have *wasted your time*.
2. Your judge has one opportunity to compare you and your opponent during the round
 - This is it so make a powerful impression.
 - Above all, be confident, and in control but not cocky.
 - If the judge thinks you are losing *you are*.

Purposes of cross examination

- Clarify issues - ask clarification questions!!!
 - Don't ever feel stupid because you missed something. Clarification is necessary for everyone.
 - What might happen if you missed one of your opponent's major arguments but didn't clarify?
 - The second reason to ask these questions is that hearing the answers help to remind you of other questions that you wanted to ask.

Remember:

- The questioner controls the time.
- This is not the time to make speeches – ask questions only.
- Both debaters face the judge and be courteous.
- Be: calm, cooperative, in-control, knowledgeable, poised.
- Don't be: argumentative, belligerent, evasive, arrogant, or flustered.
- Expose weaknesses and set up arguments.
- Asking questions

Preparing for cross examination:

1. Anticipate areas of attack on your case.
2. Anticipate areas off attack on cases you may meet.
3. Prepare lines of questioning on anticipated areas.

Ask closed ended questions.

- When you ask your opponent to, "please explain your first contention" you encourage your opponent to bolster their own case on your time.
- A short series of questions is preferred to open ended questions.
- If you need to ask an open ended question, do not allow your opponent to monopolize your time.
- Psychological factors for the examiner
 - Politely control the tone and pace of the period
 - Realize that your goal is to obtain information which can be used later to attack your opponent's position
 - The best way to obtain information is to relax the witness
 - Be friendly and non-threatening
 - Begin with easy questions
 - Avoid the temptation to impress the other debater with your ability.

Being cross examined

1. Answer questions directly and confidently
2. Avoid evasive responses because they suggest you have something to hide.
3. If you don't know the answer, admit it.
4. If you need to qualify an answer, do so before answering "yes" or "no".
 - Refuse demands for "yes" or "no" answers.
5. Never answer a question that you don't understand.
 - Ask your opponent to "**Would you please restate your question?**"
6. Don't respond to a question with a question.
7. Comply with reasonable requests to limit answers.
8. Never agree to a question that says "so if I prove such-and-such, I win the round?"
 - Reducing the round to a single point on the flow, especially so early on, means that no other arguments matter.
 - If you lose that point on the flow, you lose the round, even if you won every other argument.
 - Response: "**No, the round will be won by whoever the judge feels persuaded them to accept or reject today's resolution.**"

Rebuttals

Every Rebuttal must

- Attack your opponent's case
- Rebuild your own case

Making Arguments

1. **Roadmap:** Tell your judge the general order of arguments you will be making in the rebuttal. "I will begin by attacking the affirmative case, and then go on to rebuild the negative case."
2. Restate: Briefly restate your opponent's argument in one sentence or less.
 - ❖ "In my opponent's first contention he said that technology causes us to be unsafe."
 - a. Don't forget to mention where the argument was (first contention).
3. Make the argument:
 - ❖ "This contention is simply not true because of things like home security systems. Only through use of technology can we become safer."
 - a. Don't forget to give the '**why**' of the argument. A statement that says, "this is not true" and stops hasn't given any reason. Give your argument a **warrant**.
4. Impact: How does the demise of your opponent's first contention affect the round? Does it hurt his value? Does it bolster yours? Tell the judge this.
 - ❖ "Because my opponents first contention is not true, and because security is the basis of his criterion, my opponent cannot achieve his value."

Procedural Arguments

Cross Application

- You must always attack different ideas separately, however an exception occurs when your opponent makes sub points or even contentions that say the same thing, or commit the same error. At this point you can make only one argument for this one central idea and cross apply it to all of the smaller points.

Drops

- A "drop" is when you or your opponent neglects to address a point. When your opponent does this you can win that point by telling your judge that your opponent "dropped" it. Don't forget to **impact** the drop!
-

Remember that rounds are won and lost on drops. They are very important.

General Ways to Attack an Argument

- Is there a contradiction within the case?
- Does any argument assume that something is inherently good?
- Is the argument realistic?
- Is the argument supported by a quote from a credible source?
- Is more harm produced than good?
- Are there impacts to the argument your opponent has failed to recognize?
- Can your side of the resolution actually do a better job of achieving the value or benefits your opponent claims?
- If your opponent guilty of using fallacies of reasoning?

Building Value Arguments

There are several ways that you can refute your opponent's value. You will need to make an argument in every rebuttal.

- **Subsume**

When you subsume a value you pretty much admit that it is important but the catch is that when you subsume you also say that you achieve the value. The crucial part of this argument is the impact. So what if you achieve your opponent's value through your own case? Why does this matter? Impact this argument two ways:

1. I get two values. Two is bigger (and better) than my opponent's singular value.
2. There is no reason to vote for my opponent. Their thesis statement is that the central reason to vote for them is that they get X value, and that the other side doesn't. If my side gets X value, then there is no longer any reason to vote for my opponent.

- **They can't get it**

If your opponent cannot achieve his or her value, then the value dies. All you have to do is point this out. You can prove this point either through an internal flaw in your opponent's case or outside evidence. The internal flaw would be like the value of liberty with a first contention that supports censorship. Censorship cannot promote liberty.

Proving your point through outside evidence is harder. For instance, if your opponent values warmth, and has a criterion of blankets you could prove that blankets do not generate heat and are only insulators, therefore only helping to maintain temperature, not increase it.

- **Deny importance**

The third way to refute your opponent's value is to say that it is not important within the resolution. For example, in general, liberty is a very important thing, but in context of a resolution about capital punishment, liberty becomes very unimportant.

Building Criterion Arguments

There are several methods of attacking a criterion. It is important to look at the criterion in context of the value. How does it relate to the value? Does it achieve the value?

- **Inverted/Mutual Supports**

The easiest argument to be found for the criterion is one of simple format. The criterion will really be the value and the value will really be the criterion. This occurs when a debater is taught that the value and criterion act as mutual supports. If there is no ethical system (real criterion) then there is no real way to evaluate choices in the round, and no way to fulfill the promise of the value.

- **Insufficient**

The second most common criterion argument is that the criterion is **insufficient** to provide for the value.

- EX: Value of Quality of Life with a Criterion of Justice. With justice, you don't necessarily have things like food, water, shelter, love – all of which are necessary for quality of life.

- When making this argument you should always remember that you must achieve your value within context of the resolution. If the resolution does not endanger food, water, shelter, friends or emotional stability, a criterion of justice may be sufficient to provide for a value of quality of life. This may be the case if the resolution deals with the criminal justice system.

- **Can't get it**

This argument is a lot like the "Can't get it" argument on the value. In this case however, opponent will fail to use the ethical system (Criterion) that he/she has set out in his/her contentions. This is a contradiction that your opponent makes – for example, if your opponent has a criterion of utilitarianism but then goes on and on about minority rights, this would be such a contradiction. Since utilitarianism only cares about the welfare of the majority, the rights of the minority would not apply to a case that uses utilitarianism as a criterion.

Building Contention Arguments

Like the value and criterion, there are several types of arguments that you can make on the contentions. Don't forget to impact your arguments at the end. Tell the judge how your opponent's first contention's demise affects their value and criterion.

- **Assertions/Warrantless Claims**

- An assertion is a statement that someone makes with no supporting evidence or logic.

- A good way to expose this weakness is to ask your opponent during cross examination if they included any examples or evidence to support that point in their case (but don't give them an opportunity of bolster their case during cross examination time).

- **Ideal v. Pragmatic** (dealing with things sensibly and realistically in a way that is based on practical rather than theoretical considerations)

Many debaters think that because this is value debate we are debating on a solely philosophical level. For this reason they only take into consideration the ideal situation.

Example: The Internet is completely good because we will all use it wisely and it will help us. In real life people are abducted through the Internet, credit cards are stolen and a host of other things result from its use. Your idealist opponent will then say, "People are smart, when others start getting abducted they will start to closely guard personal information." Don't let your opponent make you debate in their own little utopia.

Common Arguments:

- ❖ Is the value intrinsically valuable?
Remember, we should like your value for what it is, not what it gives you.
- ❖ **"Utilitarianism"** as a value: Actually utilitarianism is a decision making mechanism: utilitarianism is a concept that says that we should do the action that creates the greatest good for the greatest number of people.
 - Think of it this way: a car wash is not the same thing as a clean car. Instead, a car wash leads to having a clean car. Similarly, utilitarianism is not the greater good. Instead, utilitarianism leads to the greater good.
- ❖ **Logical Fallacies**
 - Fallacies are fake or deceptive arguments, arguments that prove nothing. Fallacies often seem superficially sound, and far too often have immense persuasive power, even after being clearly exposed as false. Fallacies are not always deliberate. – *see list of fallacies*
- ❖ **Justice**
 - Justice is commonly defined as "giving each man what he is due." If that is the case then are we valuing "Justice" or that which justice gives us?

Aff. Case

LD Case Outline

Opening Quotation:

Because I agree with _____, I affirm/ negate the resolution which states Resolved:

Definitions:

Value & Criterion:

My value for this round will be _____, which is important because... This value relates to the resolution because...

My criterion will be _____. This criterion is important because... This criterion achieves my value premise because...

Contention One (tagline):

Main Argument One – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Main Argument Two – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Contention Two (tagline):

Main Argument One – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Main Argument Two – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Aff.

Extensions

NEG. Case

LD Case Outline

Opening Quotation:

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Main Argument Two – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Contention Two (tagline):

Main Argument One – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

Main Argument Two – Claim

Warrant

Data (evidence)

Impact

Relationship to the criterion & value

NEG.

Extensions

LD Terms

Important Terms in Lincoln-Douglas Debate

Affirmative: The side that supports the resolution is affirmative. The affirmative case explains why the resolution is correct and is presented during the affirmative constructive (AC).

Abuse: This refers to arguments, assumptions, or definitions made by one side that prevent both sides from completing on equal ground. Abusive assumptions skew the round in favor of one team.

Apriori- see "Prima Facie"

Best Definitions: Debaters may argue that their definition is superior to that of another debater for a variety of reasons such as setting fair limits for the debate or being used in the literature.

Burden of Proof: A debater who offers an argument must show that it is valid in order for it to be accepted. In Lincoln-Douglas debate, the affirmative team has the burden to prove the resolution true while the negative has the burden to prove the resolution false.

Card: A piece of evidence with a claim and warrant.

Constructive: Constructive speeches are speeches in which debaters introduce their position and advocacy. In Lincoln-Douglas debate the first two speeches are constructives.

Contention: A contention is a major argument in the debate. Affirmatives and negatives build their cases with contentions.

Criterion: A criterion is a necessary or sufficient standard by which to measure the competing values. It is a conceptual tool used to decide which value should be upheld. For a more detailed explanation, see "Logic in LD: Casing Applications (Continued)."

Cross-ex: Cross-ex and CX are both short for cross examination. Cross-ex is the time one debater gets to interact with another debater by asking questions. In Lincoln-Douglas debate, each debater gets three minutes of cross-ex time after his or her opponent's constructive speech. The time can be used for clarification or to set up an argument.

Crystallize: Debaters generally crystallize the debate in their last speech. Crystallizing involves summing up the debate, addressing the most important arguments, and offering voting issues.

Evidence: Evidence refers to published literature introduced into the debate to provide support for an argument. Lincoln-Douglas debate is less evidence-intensive than Policy Debate.

Flow: Flowing is a note taking technique. Debaters and judges flow throughout the round to keep track of the arguments being made. The "flow" may also refer to the notepad itself.

Games Theory: Games theory is the idea that debate must be fair for both sides. The rules of debate must not provide a better opportunity for one side to win over another.

Ground: Ground refers to the arguments debaters can make during the round. It is used to say that each side must have sufficient ground for the round to be fair.

Prima Faciae: Latin for “on face”. A prima facie argument, or an apriori argument, is one that supposedly comes before arguments that relate to the value criterion. Sometimes called a “prestandards issue”, you must answer these arguments somehow, since they are intended to be arguments that will make you automatically lose the round.

Predictability- This is used to refer to how predictable an argument was based upon the topic literature or some standard of preparedness.

Rebuttal: Rebuttal speeches are shorter speeches later in the debate in which debaters argue over issues that were built during the constructive speeches.

Refutation: Arguing against constructive arguments made by the other debater.

Spread: Spreading is when one debater makes as many arguments as possible attempting to make too many for the opponent to answer.

Standard- This means the value criterion.

Status quo: The status quo is the current situation while the debate is occurring.

Value: A value is an idea that a debater argues is paramount. The contentions in an Lincoln-Douglas case uphold the value. Generally, the debater will present philosophical background to support and explain their value. For a more detailed explanation, see “Logic in LD: Casing Applications (Continued).”

Value Objection: The negative debater can offer a competing value that is upheld through their case. The negative must show that this value is superior to the affirmative’s value.

Voting Issue: Both teams can make voting issues throughout the debate. A voting issue is a reason to affirm or negate. Voting issues are arguments that have been won by one side or another that conclude that the resolution is true or false.

Warrant: The reason why your claim is true. If an argument has no warrant, it may be automatically disregarded by some judges.

LD Values

The Value Debater's Introductory Dictionary

Aesthetics	A theory of the beautiful and the fine arts
Ambiguity	Vague, open to several meanings
A Priori	Deduction, from a known or assumed cause to a related effect
Aprioristic	Having the quality of a priori
Arbiter	Having the power to judge or decide
Arbitrary	Determined by whim or no foundation
Ascribe	To attribute to a specified cause or source
Assiduously	Diligently, constant in attention
Axiology	Theory of value, investigation of its nature, criteria and status
Behavioristic Study	Investigation of conditioned reflect rather than conscious decision as reason for action.
Cognates	Having a common cultural or linguistic (language) origin
Cognitive	Adjective for the mental process by which knowledge is acquired or integrated and contrasted with other knowledge
Consequentialist	An umbrella term for moral theories that state that goodness of an act depends solely on its results
Constituent issue	A component facet, part of the whole
Covert	Sheltered, hidden, concealed
Cultural goods	Those items and materials of intrinsic value to society
Discourse	Formal verbal expression in speech and writing
Dogmatism	Authoritarian assertion of belief or opinion
Dualism	Any doctrine viewing reality as the product of two conflicting cosmic forces
Emotivism	A metaethical theory concerned with the meaning of ethical terms
Empirical	Relying on scientific experiment
Engender	To bring into existence, give rise to
Epistemology	The branch of philosophy which investigates the origin, structure, and methods of validity of knowledge
Ethics	Moral philosophy; the study which concerns judgments of approval and disapproval, rightness and wrongness, goodness or badness.
Existentialism	Existential philosophy determines the worth of knowledge not in relation to truth but according to its biological value contained in the pure data of consciousness when unaffected by emotions, volitions, and social prejudices.

The Value Debater's Introductory Dictionary

Extrinsic	Not inherent to, not essential, and originating from without
Hedonism	The belief or use of pleasure and aversion from pain as motivation for action
Heterogeneous	Consisting of parts that are not alike, having no similar elements, opposite of homogenous
Hierarchical	A body of entities or ideas or values arranged in a graded or prioritized series
Hypostatize	To treat or regard a concept or idea as a distinct substance or reality
Hypothesis	A assumption or possible cause subject to verification or proof; usually but not exclusively by scientific testing
Ideology	The body or group of ideas reflecting the social and/or political beliefs of a person or group.
Inextricably	Forming a tangle from which one cannot extricate oneself
Inherently	The legal and debate concept of being intrinsic (within the system, concept, etc.)
Interrelate	Placed in or come into a mutual relationship, linked together
Intersubjective	Used and understood by, or valid for, different subjects
Intricacies	Many complexly arranged elements
Intrinsic	Inherent to, pertaining to the essential nature of a thing
Jurisprudence	The science or philosophy of law
Machinations	The act of plotting against
Materialism	A claim or belief regarding the existence of the real; that only matter is existent or real
Meta	A prefix meaning "after," "along with," "beyond"
Metaphysical	That which is beyond the physical beyond the experiences and through our senses; unchangeable and perhaps spiritual
Moral codes	Those formulas, which claim to be an essential part of the good virtuous life
Morality	The attitude of man with regard to the moral law which is based on his own free will or decision
Morals	The principles of rules of right conduct, ethical
Multiplicity	Various, manifold, a large number
Naturalistic	A believer in naturalism, which dictates that the universe requires no supernatural cause and government, but is self-existing, self explanatory; that the world process is purposeless, deterministic; that man's values can be justified on natural grounds

The Value Debater's Introductory Dictionary

Nonconsequentialist	See consequentialist
Normative	Opposite of empirical; concerning those sciences, which have subject matters containing values and which set up norms or rules of conduct, such as ethics and politics
Ontological	Application of any rationalistic, a priori metaphysical doctrine. Ontology is the Science of fundamental principles, metaphysics
Paradigm	The model or view used
Per se	In or by itself
Pertain	To have reference to; to relate to
Policy proposition	Topic or suggestion or possibility drawn from consideration of a course of action. Not a fact or value though fact or value may be considered in making policy decisions
Predicate	To base or establish; affirm as attributes or qualities of something
Presumption	Acceptance or belief based on reasonable evidence or tradition
Presupposition	To assume in advance
Proposition	A topic for debate or consideration; a plan or scheme suggested for acceptance
Quiescent	Inactive; still; dormant
Relativism	The view that truth is relative and may vary from person to person, or from time to time; having no objective standard
Resource allocation	The determination of how an available supply of some commodity (item) is to be distributed
Semantics	The study of meaning in language, especially the social change; alterations in human society and/or its individual interrelationships
Sphere of action	Realm of activity; area of activity
Static	Unmoving, quiescent, having no action
Synthesis	The combining or bringing together of different elements or ideas to form a coherent whole
Theological	Adjective form of theology; the study of the nature of God and/or religious truth
Thesis	A proposition maintained or supported by argument, by analysis
Untenable	Indefensible or illogical
Utilitarianism	Moral philosophy which holds that actions are right in proportion to how they promote happiness: the aim is the greatest good for the greatest number
Volitional	Adjective form of volition; a conscious choice and decision

The Value Debater's Introductory Dictionary

Warrant	In Toulmin logic the justification for the conclusion, authorization or certification.
Welfare economics	Pertaining to the production, development and management of the necessities of life for the poorer elements of society and/or how these policies impact upon most of society.
Western Society	European and Western Hemisphere: their economic, political, and cultural characteristics. Used to separate or distinguish from Oriental or Eastern society

How to Select a Value

In Lincoln-Douglas debate, we use values to judge, whether or not something is good, right, or of worth. Values can be an end in of themselves, as an ultimate aim of existence such as peace on Earth, or a means of behavior to reach that ultimate end, such as sacrifice.

Values are belief systems or principles. Like attitudes, they are abstract and physically intangible, but they affect behavior and impact human interactions. Values such as freedom, justice, and peace cannot be touched, but people generally agree they know when those values are granted, denied, or restricted.

When building a debate case, students usually select one or two values which they consider to be more important or more desirable than all others based upon the resolution being argued. Although there is no rule that says debaters must select only one or two values, it becomes increasingly difficult to defend more.

If the resolution argued were, "Resolved: That the values contained in the First Amendment to the U. S. Constitution ought to outweigh all other legal values," debaters

Should first ask them what is being evaluated. What is it is that the First Amendment grants citizens? If the First Amendment grants individuals freedom of speech, press, and religion, and assembly, then debaters need to ask which values are at stake when judging the worth of those freedoms? Why can First Amendment freedoms be considered more important than other legal values? Because they guarantee civil rights, liberty, freedom of choice, individualism, or quality of life.

If building a negative case for the same resolution, debaters might argue that equality or fairness ought to be of ultimate value because it is only when all individuals have equal access to these freedoms or receive fair treatment whereby all of society benefits.

Partial List of Values

Altruism
Cooperation
Duty
Equality of Condition
Equality of Opportunity
Equality of Results
Ethical Egoism
Feminism
Freedom
Human Dignity
Individualism
Justice/Fairness
Knowledge
Law & Order
Liberty
Life
Majority Rule
Meta-Rights
Minority Rights
Nationalism
Natural Rights
Peace
Pleasure
Privacy
Progress
Property
Pursuit of Happiness
Quality of Life
Retribution
Sacrifice
Safety/Security
Self-Actualization
Social Diversity
Sovereignty
Sympathy
Trust
Truth/Honesty

Definitions of Values

Altruism - a regard for the welfare of others that overrides concern for oneself. Ideally, altruism is regarded as a selfless behavior, although arguments against it sometimes claim that no behavior is entirely altruistic, that there is always an underlying, self-serving motive behind all actions. Altruism's counter-value could be ethical egoism.

Cooperation - joint effort or association for a common purpose. A spirit of cooperation is generally called for when a scarcity of resources exists, when a team effort is needed or when the results can be mutually beneficial to all those participating. Cooperation usually takes coordination, communication, and agreement, so while a group effort can be time-saving and it can be argued that it is key to survival, individual choice and self-will may have to be subjugated. A counter-value to cooperation could be individualism.

Duty - moral or legal obligation or action that is required by one's position, membership in a group or society, or by conscience. It can be argued that if people accept the benefits of membership, they also have a duty or responsibility to the group. Laws can be used to enforce a legal obligation, but they are generally followed to avoid penalty. Instilling a moral duty in people instead may promote voluntary, goal-oriented compliance. In this case, moral duty and legal duty can be counter-values, or the overall sense of duty to society can be offset with the counter-value of individualism.

Equality can be defined in at least three ways which can be used to counter each other, or used to offset numerous other values including justice and retribution.

1) **Equality of Condition** - fairness that grants the same rights, privileges and immunities to people similarly situated or in similar circumstances. Social welfare programs are designed to enhance equality of condition. Arguments against this are that by human nature, the motivation and skills levels of people are different, so conditions can never be equal, or that government intervention to distribute benefits to the poor or elderly amounts to paternalism . . . government treating adult citizens like children-assuming they are incapable of caring for themselves and perpetuating dependence.

2) **Equality of Opportunity** - fairness that grants everyone the same chance to rise in the economic and social system regardless of circumstances of birth. This is the idea behind public education and a graduated income tax. A major argument against equality of opportunity is that it may be considered unfair to charge or tax everyone to support social services if they do not partake of them or directly benefit from them.

3) **Equality of Results** - fairness that occurs by assuring that the ends are the same for all, regardless of the means or conditions. By assuring equality of results, everyone achieves the same goal or end, regardless of the distance or effort it takes to reach that goal. The argument can be made that this discourages individual motivation and leads to mediocrity or even communism.

Ethical Egoism - the idea that all actions should be taken only if they are good for oneself. Although this initially sounds selfish as it seems to disregard the welfare of others, it can be argued that ethical egoism is actually enlightened selfishness because people would never be motivated to perform actions against their own best interests. People would not harm others just because they felt like it because they know they might have to suffer legal consequences or social ostracism, and that would not be in their best interests. Counter-values could be altruism, human love, or moral duty.

Feminism - the principle that women should have political, economic, and social rights equal to those of men. This is not just a cause promoted by women, but by anyone proposing equal rights for all. A challenge to any argument for equal rights can be that rights have to be exercised and maintained to have substantial impact, not just granted. Counter-values could be ethical egoism, individualism, justice, majority rule, etc.

Freedom - a state where there is an absence of restraint, confinement or repression, or the quality of being free from the control of some other person or arbitrary power to exercise self-will. Because people do not operate in a vacuum, it can be argued that all freedom is subject to some form of restraint. Freedom's counter-values could be cooperation, duty, equality, or sacrifice.

Human Dignity - the idea that every human being is entitled to both the freedom and the responsibility to develop his/her personality with rights to life, liberty, property, political participation, security of person, and the fundamental freedoms of opinion, expression, thought, conscience, and religion common to all human beings without discrimination. It can be argued that there may be times when other compelling moral claims may require that each individual's desires be subject to a duty to society or to cooperation for a common cause. For that reason, duty, cooperation, and law & order may be counter-values.

Human Love - tender feeling of affection or devotion to another person, or a feeling of brotherhood and good will toward other people. It can be argued that decisions based upon human love may be blinded by emotion rather than objectively evaluating all consequences. Human love's counter-values could be ethical egoism, individualism, justice, progress, or retribution.

Individualism - the idea that individuals should have freedom of choice and freedom to make decisions that are subject only to the reciprocal obligation to respect the rights of others. This proposes that rights should not be restricted by government because self-interest is the proper goal of all human actions, and that the real security of every nation lies in its respect for individual rights, and that democracy would be meaningless and unworkable without guarantees for individualism. It can be argued that individualism may have to be subordinate to counter-values such as moral and legal duty, cooperation, law and order, progress, or sacrifice.

Justice/Fairness - the quality of being impartial, fair, correct and right. John Locke maintained that without justice, each man is his own judge and executioner, and that natural rights could not be protected. Aristotle considered justice to be treating equals equally, and unequals in proportion to their relative differences. John Rawls advocated distributive justice based upon need, arguing that the less wealthy deserve more help. Although the principle that equal rights before the law is at the core of the U. S. system of justice, arguments about what is fair generally come down to two precepts:

- 1) If justice is not proportional to the situation, it can be considered unfair and vindictive; or *(continued)*

- 2) If justice is not absolute, it can be considered arbitrary, situational, capricious, and inconsistent. It can also be argued that justice cannot always be achieved. Counter-values could be altruism, duty, individualism, progress, or sacrifice.

Knowledge - having an understanding or a familiarity with a body of facts or principles. Knowledge is necessary for informed decision-making, and is important when weighing all variables or predicting long-term effects and consequences. It can be argued that there may be times when ignorance is bliss or when access to knowledge needs to be limited for national security. Counter-values could be safety/security or trust.

Law & Order - a system of rules of conduct established and enforced by authority, legislation, or custom to maintain peace and serenity in a community or society by imposing limits on individual behavior. Law & order are considered to be the tools for securing individual liberty and protecting members from anarchy. A concern with granting so much power to government is that government itself can become tyrannical and oppressive, arbitrarily violating individual will and subjugating liberty. Counter-values could be ethical egoism, human dignity, individualism, and liberty.

Liberty - regarded as one of the three natural rights inherent in all humans, liberty is regarded as freedom from arbitrary restraint. Although individual liberty is considered vital to personhood, it can be argued that if individual liberty is not balanced with societal good, people will resort back to a state of nature. Counter-values could be altruism, cooperation, duty, human love, or law & order.

Life - biological state of existence generally regarded as necessary for any other human values to be of worth. Arguments can be made that under certain circumstances where freedom and liberty are restricted, or when survival depends upon a tortured existence, life is not worth living. The counter-value of life in a debate could be quality of life, which ranks the worth and condition of existence.

Majority Rule - where the laws are made by, or at least reflect the wishes of the majority of society, or rule by the choice of the majority of those who can actually vote. Unless there is unanimous consent or a dictatorship, without majority rule, every individual would act on his own. Majority rule rests upon superior force, a commonly accepted practice, and is considered a logical means for making decisions. Maintaining the social contract depends upon majority rule. Arguments made against rule by majority are that it can lead to rule by tyranny if it uses its numbers to oppress or silence minorities, or in some cases, if the majority is unreasonable in demanding uniformity and intimidating to those who dare to be different. Counter-values to majority rule could be duty, ethical egoism, human dignity, individualism, or justice.

More Values

Meta-Rights - right to waive ex- transfer basic rights to life, liberty or property. William Irvine, philosophy professor at Wright State University, wrote on page 486 of the December 1989 issue of *The Freeman*. "Basic rights are worth having because we can relinquish them." On the same page he provided this example: "Even my right to life is more valuable if I have the meta-right to waive this basic right Those who would deprive me of my meta-right to waive my right to life have done me a great disservice: They have transferred my *right* to live into a *duty* to remain alive." It can be argued that nobody has the right to waive life itself because in doing so, society could be deprived of a valued member, a slippery slope might occur where respect for all life declines, and if this happens, civilization will be destroyed. Counter-values to meta-rights could be duty or life.

Minority Rights - a group with a smaller number of votes than the majority, or a racial, religious, ethnic or political group differing from the larger, controlling group in a community or nation. The voice of a minority serves as a Constitutional check on the power of the majority, and is considered crucial because it offers the criticism and alternative program suggestions that democracies thrive upon. The U. S. government has long attempted to operate on the principle of: "Majority rule, minority rights, and laws for the good of all." An argument against minority demands is that they can be unrealistic. Counter-values could be duty, ethical egoism, human dignity, or justice.

Nationalism - devotion to one's nation in a union formed from bonds of geography, religion, language, custom, race, tradition, or shared experience. Especially Nationalism is stressed and valued. This makes the "America first" type argument. Taken to extremes, nationalism can develop into a real or imagined fear and shared hatred for others. Arguments against nationalism are that it is isolationist and ignores the interdependence of nations, offering tunnel vision rather than a global outlook. Counter-values could be altruism, ethical egoism, or duty to a world society.

Natural Rights - John Locke referred to the rights to life, liberty, and property as natural rights, those basic rights with which a person is born. (Thomas Jefferson substituted pursuit of happiness for property). Both rs. n maintained that these were inalienable rights, not bestowed by any government, but issued at birth, and that without these, humans would not survive. As with human dignity, it can be argued that there may be times when other, more compelling moral claims require that the rights of the individual be subject to a duty to society or to cooperation for a common cause. For that reason, duty, cooperation, law & order, and sacrifice may be counter-values. *Nolan's Lincoln-Douglas Debate Resource Guide*

Peace - state of harmony and freedom from war, public disturbance, or disorder. Arguments could be made from a Hobbesian viewpoint, that peace is against human nature, or that it simply does not last when resources are scarce. Counter-values might include justice, retribution, or safety/security.

Pleasure - state of satisfaction that avoids pain and is self-gratifying. Taken to extremes, or if it ignores societal consequences, this value can seem hedonistic and self-centered. Counter-values to pleasure could be altruism, duty, or sacrifice.

Privacy - the right to be let alone, to be free from unwarranted publicity, and to live without unwarranted interference by the public in matters with which the public is not necessarily concerned. The dilemma here is where a private issue ends, and a compelling public right to know begins. Counter-values could be justice, the right to know, law & order, or safety/security.

Progress - belief that human nature can be improved and that society is moving toward a better form of life. Arguments against progress are that it sometimes creates such substantial harm that its costs exceed its benefits, as in the case with atomic and nuclear bombs. Even if we can develop a new technology, this doesn't necessarily mean that we ought to use it. Counter-values could be moral duty, knowledge, peace, or quality of life.

Property - considered by John Locke to be one of the three essential natural rights along with life and liberty. Property is an individual's exclusive right to ownership and unrestricted use or disposition of objects and ideas that is protected by the government Arguments against property are that it may lead to an inordinate focus on materialism and may not be equitable. Counter-values could be altruism, justice, equality of condition or equality of results, quality of life, and sacrifice.

Pursuit of Happiness - the right to seek satisfaction and contentment in life. Although John Locke said all men were born with natural rights to life, liberty and property, Thomas Jefferson emphasized in the Declaration of Independence that man's inalienable rights included life, liberty, and the pursuit of happiness. In this sense, the pursuit of happiness meant people had a right to pursue any lawful business or vocation in any manner they chose that was not inconsistent with recognizing the equal rights of others. Obviously, if one person's pursuit of happiness interferes with that of another, then conflict results, or it can be argued that there may be times when society's needs outweigh an individual's right to pursue happiness. This is why counter-values that emphasize societal rights or altruism, cooperation, duty, law & order safety/security, or sacrifice could be appropriate.

More Values

Quality Of Life - ranking or evaluation of a condition existence in comparison to others in a similar social or, civil position. Debaters can use this value in a dispute regarding topics such as euthanasia, (when a terminally ill patient is suffering) to determine whether biological existence has value without a dignified quality of life and whether or not a patient should then be permitted to determine that value. Arguments against this are that all life should be considered worthwhile and that if a ranking can be assigned to the worth of life, this will result in a slippery slope to a devaluation of all life starting with the mentally or physically impaired, the old, weak, or different. The major counter-value to quality of life is life.

Retribution - a reward for doing some good or a pay back or deserved punishment for committing a wrong. It can be argued that retribution is a societal check necessary to maintain law & order and a sense of fairness, and that it allows for feedback and realignment of goals. It can be opposed by insisting that individuals should be independently motivated to act from a sense of moral duty, rather than acting from fear or expectation of retribution. Counter-values could be altruism, moral duty, or sympathy.

Sacrifice - to forego something of value for the sake of a more pressing claim. For example, parents may sacrifice entertainment today, to put money into a bank to guarantee their children's higher education. Sacrifice for future generations or deferred gratification is a common claim of duty. The argument here, as in that against altruism, is whether or not the sacrifice is wholly selfless in motivation or a wise choice. Counter-values could be quality of life today or pleasure.

"Safety/Security - the condition of being guarded from internal or external danger, injury, or damage. Both individual safety and the safety of the nation tend to be highly valued as safety is one of man's most basic motivators. Arguments against safety are that people can avoid risk-taking to a foolish extreme because of it, violate the sovereignty of other nations in its name whether a threat is real or not, or place a disproportionate emphasis on possessing the physical safety provided by having a roof over their heads and a bed to sleep upon (which they can have even in a jail cell), and forsaking the emotional safety provided by such values as liberty or freedom. Counter-values can be individualism, justice, the pursuit of happiness or progress.

Self-Actualization - the complete development of one's ambitions, or in essence, "being all that you can be." One of the easiest, most pragmatic charges to make against self-actualization is that very few people in the population ever achieve this state, and if they do, that it sometimes results after abusing others in society. Counter-values could be cooperation or justice.

Social Diversity - population made up of a variety of people from different racial, ethnic, and cultural backgrounds. In the U. S., social diversity has long been regarded as strength, combining the best of multiple worlds and the talents of numerous people. Arguments against promoting diversity often center on the fact that highlighting differences sometimes breeds intolerance and impatience, and prevents acculturation. A counter-value could be nationalism.

Sovereignty - a government position that is independent from foreign control or intervention and has the power to regulate its own affairs. Arguments can be made that some governments are not capable of self-regulation, or that some do not deserve sovereignty if they violate the human rights of their own or other citizens. Counter-values under certain conditions can be cooperation and human dignity.

Sympathy - compassion, understanding, and pity for the plight of others. If sympathy extends to mercy, it can involve forgiveness for an offense or the lightening of a sentence that would normally result in a harsher punishment. Arguments against sympathy could be that it may not provide the societal check necessary to maintain law and order or provide justice. Counter-values could be justice and retribution.

Tolerance - state of recognizing and respecting views or customs of others that are different from one's own; being free of prejudice and bigotry. Although being tolerant is allowing others to coexist and have their beliefs, debaters can point out that under certain conditions, tolerance is abhorrent and criminal. Or Wrongful acts can have serious and permanent consequences. Counter-values can be human dignity, justice, and retribution.

Trust - belief or confidence in the honesty, integrity, reliability, or justice of another person or an institution. Having trust that is not misplaced allows a spirit of cooperation to flourish, but if that trust is unwarranted, it can lead to dependence and rapid decline. A counter-value to trust could be knowledge.

Truth/Honesty - sincerity and genuineness, when facts are in alliance with reality; not lying, stealing or cheating, but rather adhering to ethical principles that are expected; an incorruptible soundness of moral character. Arguments against truth claim that truth is always changing, that truth depends upon a person's perspective that it is often hard to verify, and that it can be brutally ruthless and have negative consequences on the people involved. Counter-values to truth/honesty could be ethical egoism, moral duty, and safety/security.

LD

Criterion

Selecting an Appropriate Criterion

Debaters are expected to develop solid cases justifying why their value is of utmost importance, and are also often expected to clarify their positions by explaining by what criterion, their value arguments should be judged.

A criterion is a test, a rule, or a standard of judgment for weighing debaters' positions. It is a means to measure the worth of the values championed so a judge has some idea of when that value is achieved. Some people compare a criterion to a scale or yardstick.

For instance, if the resolution were: "Resolved: That the values contained in the First Amendment to the U. S. Constitution ought to outweigh all other legal values," and a debater selected individual liberty or freedom of choice for a value, the criterion chosen to weigh the debate might be that which best guarantees the greatest autonomy. If a debater had chosen civil rights or quality of life as values, then an appropriate criterion could be that which best upholds the social contract, or utilitarianism (that which provides the greatest good for the greatest number).

If the resolution were: "Resolved: That when called upon by one's government, individuals ought to be morally obligated to risk their lives for their country," and a debater selected safety/ security as a value, then an appropriate criterion to weigh the debate might be that which best guarantees national security, provides for future generations, or teleology (which side can prove how the end justifies the means). If a debater had chosen cooperation as a value for this resolution, then an appropriate criterion could be that which best supports democracy or Kant's categorical imperative.

NOTE: Criterion is singular. Criteria are plural.

Anthropocentrism	Biocentrism	Categorical Imperative	Cost-Benefit Analysis
Democracy	Deontology	Future Generations	Human Dignity
Individual Autonomy	Justice	Kohlberg's Moral Development Hierarchy	
Majority Rule	Mallow's Hierarchy	Minority Rights	National Security
National Sovereignty	Pragmatism	Social Contract	Teleology
Utilitarianism			

Criteria Choices Challenges to Criteria

Listed below and on the next page are just some examples of criteria debaters can use in debate rounds, along with some of the challenges to consider if an opponent chooses a particular criterion. This is NOT a complete listing.

Anthropocentrism

Belief that man is the center of the universe and that human values are of utmost importance.

The main argument made against anthropocentrism is that in its appreciation for human life it denies the value of other life forms and is egocentric and narrow.

Biocentrism

Belief that all life is important Biocentrism looks at the interdependence of living things as a system.

Biocentrism could be a criterion chosen to oppose the justification of laboratory research and testing of animals that sacrifices animal life to find human ailment cures.

Categorical Imperative

Principle that a universal moral duty overrides all else, and the belief that people should act as they would have everyone else act (Very much like the Golden Rule taught in Christian religion). Three standards of action are expected here:

- 1) That the actions protect the general will of society
- 2) That they apply universally to all members
- 3) That they not use man merely as a means to an end

It can be argued that the categorical imperative assumes all people will always act in a manner that is rational, when in reality, some people are not capable of acting rationally, and even those who are capable of acting rationally sometimes choose not to under certain circumstances.

Cost-Benefit Analysis

Quantifies, weighs, and compares the cost of selecting a value or action to its respective benefits. With this criterion, costs are to be evaluated in terms of finances, time, resources, and all else that is sacrificed or gained.

Debaters need to consider whether a cost-benefit analysis is a reasonable means for measuring *all* things. For instance, should a cost be placed upon the value of human life?

Democracy

A government in which the sovereign power is exercised by the whole body of its citizens. Democratic governments are considered those that respect individual liberties and offer participative government by, of, and for the people.

Philosopher John Stuart Mill feared democracy would result in tyranny by the majority, so he argued that those more responsible should have more power. Even the U.S. government is not a pure democracy, as it maintains its electoral college and relies upon appointment. Another argument could be that if the basis of democracy is respect for individual rights and choice, to force democracy on those who do not wish it is to impose one's values upon others, and such an act would be undemocratic.

Deontology

Theory claiming lightness or wrongness must be determined with reference to formal rules of consequences of individual moral actions. Claims the end is only justified if the means used are also justified.

It could be argued that even if positive consequences result from some action, the action itself can be morally wrong if it violates other cherished values and rights (such as human dignity, peace, national sovereignty), especially if there are alternatives to it.

Future Generations

Theory that says sacrifices today are worthwhile as they will benefit offspring later.

The challenge here could be that life should be governed on the basis that it is worth living today.

Human Dignity

The idea that every human being is a moral entity, and therefore is entitled to both the freedom and responsibility to develop his/her personality with rights to life, liberty, property, security of person, political participation, and the fundamental freedoms of opinion, expression, thought, conscience, and religion common to all human beings without discrimination.

Although it is hard to deny the need to respect human dignity, it can be argued that individuals and nations must safeguard human dignity themselves, or value for it will not last

Individual Autonomy

Self-rule that is considered to be basic to human nature, which allows a person to exercise control over his/her own destiny.

It can be argued that what is good for the individual must be balanced with what is good for all of society because all people are interdependent and the needs of the many outweigh the needs of the individual.

Justice

Concept of fairness, what is right, and giving "each man his due." Justice can mean treating equals equally and unequals in proportion to their relative differences.

Justice cannot always be achieved. If justice is not proportional to the situation, it can be considered unfair and vindictive. If is not absolute, it can be considered arbitrary, situational, and inconsistent.

Criteria Choices

Kohlberg's Moral Development Hierarchy

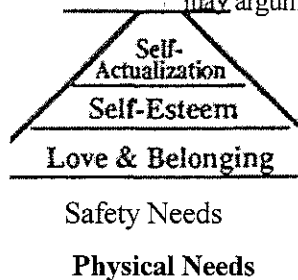
Moral development theory proposed by Lawrence Kohlberg that marks the development of stages of social responsibility as graduating from focusing on the self to focusing on the community and being "other-oriented."

Majority Rule

Where the laws are made by, or at least reflect the wishes of the majority of society, or rule by the choice of the majority of those who can actually vote.

Maslow's Hierarchy

Concept that there are stages of needs that must be met sequentially to motivate, starting with physical needs and graduating to safety, love and belongingness, self-esteem, and self-actualization.



Challenges to Criteria

All moral development does not necessarily progress forward to a selfless existence, and it can be argued that there can be times when it would be better if people were more concerned about taking care of themselves and put themselves first, rather than worrying about others.

While it can be argued that majority rule offers representation for the greatest number, it can also be argued that majority rule is rule only by those who know how to use the political system. Another argument is that majority rule can become majority tyranny. It also overlooks the argument that a minority of one with truth on his/her

While few would argue that people need basics such as food, water, and shelter, the argument can be made that so few people actually reach self-actualization, this hierarchy is impractical, or that this involves needs, not values.

side may sometimes be right.

Minority Rights

Constitutional check on the power of the majority that acknowledges a minority's right to representation and participation in government.

Abuse by minorities can result if the maxim, "law for the good of all," is ignored, or if they violate the will of the majority, which is the basis of democracy.

National Security

The safety of a nation and its citizens. It can be argued without the security of the nation, there can be no security of individual liberties or individual rights.

Debaters can challenge this by arguing that respect for individuals must be paramount, that no nation can be secure if it undermines individual liberties, and that immoral acts and aggression are sometimes perpetrated in the name of national security, when the real purpose is only to further economic interests.

National Sovereignty

Independent government of a country with the right and power to regulate its internal affairs without foreign dictation or intervention.

It can be argued that if the actions of a country threaten to destabilize a geographical region, then violation of another country's sovereignty is sometimes justified.

Pragmatism

Practical, real-world judgment standard. This is the belief that whatever is proposed must be workable, or is otherwise not worthwhile.

Students can challenge this criteria by arguing that in the world of Lincoln-Douglas debate, they are to discuss what "ought to be" rather than what "is," and that >; even if something appears to be unworkable, that does not mean it is not worth working towards as a goal.

Social Contract

Voluntary agreement in which individuals relinquish some of their individual liberties in return for governmental protection of their natural rights to maintain law and order. This assumes that by being born into a society and remaining in it, that people accept its precepts. Some philosophers say that where there is no law, there can be no freedom and people would resort back to a state of nature.

It can be argued that if a government abuses its powers, it ceases to be legitimate, and this automatically breaks the social contract.

Teleology

Theory that the end justifies the means even if the means are not always morally justifiable in and of themselves. The idea here is that under certain conditions and possibly with time constraints, draconian measures may be essential.

It can be argued that teleology accepts immoral acts, but even if immoral acts would benefit the majority of society, they are still immoral acts. Under this criterion, dropping an atomic bomb to end a war could be justified, but it could be argued that the act itself is still immoral and wrong as there are always alternatives.

Utilitarianism

The idea that when faced with two actions, an individual ought to choose the action that produces the greatest good for the greatest number. Act Utilitarianism judges competing claims on a case-by-case basis; Rule Utilitarianism argues that rights should exist consistently, not situationally.

If a country desires the resources of a less populous country, under utilitarianism, invasion might be considered acceptable if it produces the greatest good for the greatest number. It could be argued that violation of sovereignty and disregard for the rights of others could never be considered just, and that respect for individuals is vital for a free society.

LD

Philosophers

Philosopher Guide

Philosopher	Nationality	Dates	Major Works
Plato	Greek	427-347 BC	<ul style="list-style-type: none"> • Republic • Myth of the Cave, his analogy on reality and perception
Major Ideas: <ol style="list-style-type: none"> 1. Levels of Society 2. His view of democracy is different than ours 3. Deals with concepts of justice 4. Reality vs. perception 			
Aristotle	Greek	384-322 BC	<ul style="list-style-type: none"> • Poetics • Politics • Rhetoric • Ethics
Major Ideas: <ol style="list-style-type: none"> 1. Happiness is the highest goal 2. Democracy – disagreed with Plato, but still very different than modern USA democracy 3. Different forms of government 			
Epicurus	Greek	341-270 BC	
Major Ideas: <ol style="list-style-type: none"> 1. Humanist – believes man derives truth from nature, puts man at the center, happiness is whatever pleases you 			
St. Thomas Aquinas		1225-1274 AD	<ul style="list-style-type: none"> • Treatise on Man
Major Ideas: <ol style="list-style-type: none"> 1. Took ancient writings and tried to update them and reconcile them with the Catholic Church's doctrines, makes a good case for faith, hope, God, ethics, higher level of morality 			
Nicolai Machiavelli	Italian	1468-1527 AD	<ul style="list-style-type: none"> • The Prince • The Discourses
Major Ideas: <ol style="list-style-type: none"> 1. Advice to the ruler, be good to the people but don't let them take advantage 2. End justifies the means 3. Forms of government 4. Concerned with political efficiency 			
Thomas Hobbes	English	1588-1679 AD	<ul style="list-style-type: none"> • Leviathan
Major Ideas: <ol style="list-style-type: none"> 1. Men are evil, nasty, bad, war against man; men are like atoms – if ungoverned will become uncontrollable, life of man is solitary and short, best form of government is an absolute monarchy, feared disorder and chaos, believed that the worst form of government was better than no government, peace at any price 2. Natural rights [life, liberty, property (pursuit of happiness)] shouldn't be taken away 3. Happiness only if there is security 			

Sami Womack

Philosophy Guide

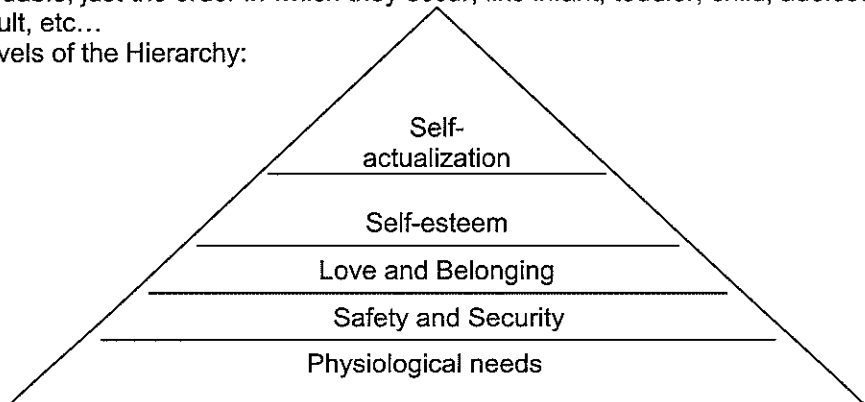
Philosopher	Nationality	Dates	Major Works
John Locke	English	1652-1704 AD	<ul style="list-style-type: none"> Essays Concerning Human Understanding Two Treatises of Government
Major Ideas:	<ol style="list-style-type: none"> Men are born into a state of nature and created equally with natural rights, these rights start coming into conflict in the state of nature, a society is formed and in doing so individuals minimize their natural rights to gain protection of the remaining majority of rights that collectively individuals and society consider most important, goes on to say there is a point at which society can become too powerful, then individuals have the right to break that contract and revolt, believed that man is essentially good Thomas Jefferson read John Locke and his ideas in the Declaration of Independence and the Preamble to the US Constitution are Locke's ideas paraphrased with pursuit of happiness replacing property Locke explains that the Social Contract is a paradigm/theory and could be wrong The State of Nature was never in a pure form, people seek order and won't live in chaos Democracy is a superior form of government because: <ol style="list-style-type: none"> People who are miserable will rebel People won't rebel against a little offense The right to rebellion is the best defense against offense 		
Jean Jacques Rousseau	French	1712-1778 AD	<ul style="list-style-type: none"> Social Contract Discourse on the Origins of Inequality
Major Ideas:	<ol style="list-style-type: none"> "Man is born free, but everywhere in chains" Agreed with Locke that man is essentially good but corrupted by society Man is born in a state of nature Man surrenders some rights to society Once we enter into the Social Contract, we are bound by the general will of the people, who are in control and the sole source of power but would do what was in everyone's best interest, has the authority to force compliance to rules, disagrees with Locke about the ability to rebel, the individual must conform, the collective will insure that we will do what is best 		
Voltaire	French	1694-1778 AD	<ul style="list-style-type: none"> Candide Various novels and essays
Major Ideas:	<ol style="list-style-type: none"> "I may not agree with what you have to say, but will defend to the death your right to say it." 		
Baron de Montesquieu	French	1689-1755 AD	<ul style="list-style-type: none"> The Spirit of Laws Reflection on Universal Monarchies in Europe
Major Ideas:	<ol style="list-style-type: none"> Power should be divided in a government, led to the US' separation of powers Empirical knowledge comes from direct observation 		
David Hume	Scottish	1711-1776 AD	<ul style="list-style-type: none"> Essays on the Law of Nature Philosophical Essays Concerning Human Understanding Enquiry Concerning Principles of Morals
Major Ideas:	<ol style="list-style-type: none"> Each human experience is unique 		

Philosophy Guide

Philosopher	Nationality	Dates	Major Works
Thomas Paine	American	1737-1809 AD	<ul style="list-style-type: none"> Common Sense
Major Ideas: <ol style="list-style-type: none"> Every person has the right to rule himself Writes about freedom, but writes from a colonial point of view 			
Immanuel Kant	German	1724-1804 AD	<ul style="list-style-type: none"> Critique of Pure Reason Critique of Practical Reason Critique of Judgment
Major Ideas: <ol style="list-style-type: none"> Lots of holes in his philosophy, lots of illogical leaps of reason Known for his concepts on duty, "to have moral worth must be done from duty" Can be used with ends justify the means Categorical Imperative, way to determine moral action, applying this standard, I should act in a way that I would like to be treated and I cannot expect of others what I do not also expect of myself, cannot use man as a means to an end Loosely equitable with the Christian principle of the Golden Rule 			
Thomas Jefferson	American	1743-1826 AD	<ul style="list-style-type: none"> Declaration of Independence Numerous documents
Major Ideas: <ol style="list-style-type: none"> Believed in majority rule Wrote about what constitutes a republic and the advantages over other forms of government Believed in a public education for everyone, must have an informed citizenry Believed in religious tolerance Supported the Social Contract and the right to rebel Discussed his thoughts on natural rights 			
Jeremy Bentham	English	1748-1832 AD	<ul style="list-style-type: none"> An Introduction to the Morals of Legislation
Major Ideas: <ol style="list-style-type: none"> Founder of utilitarianism, greatest good for the greatest number and maximizing pleasure over pain are the two tenets of Bentham's utilitarianism Uses his theory as a standard to measure social institutions, not governments Make each person bear their share 			
Ralph Waldo Emerson	American	1803-1882 AD	<ul style="list-style-type: none"> Nature Self Reliance
Major Ideas: <ol style="list-style-type: none"> Nature is pleasurable Promote individualism and personal autonomy (use with self-determination topics) 			

Philosopher Guide

Philosopher	Nationality	Dates	Major Works
John Stuart Mill	English	1806-1873 AD	<ul style="list-style-type: none"> Utilitarianism The Book on Liberty
Major Ideas:	<ol style="list-style-type: none"> 1. Advocated that there could be too much liberty 2. His concepts deal with moral aspects 3. Believed that when the individual can perform the job, the government should stay out 4. Even when the individual won't perform as well as the government, the individual should still be allowed to try, this is how we grow and develop 5. The most cogent reason for restricting government interference is to keep the government from gaining more power and creating dependency 		
Henry David Thoreau	American	1817-1862 AD	<ul style="list-style-type: none"> Walden On the Duty of Civil Disobedience
Major Ideas:	<ol style="list-style-type: none"> 1. Created transcendentalism, an articulate theory of revolt (anti-slavery) 2. Passive resistance 3. Civil disobedience, in order to disobey an individual must first determine that a law is unjust, then break the law in a peaceful way and be willing to take the consequences 4. Ghandi and King, Jr. used Thoreau's principles to fight injustice 5. An alternative to violence 		
Karl Marx	Prussian/German	1818-1883 AD	<ul style="list-style-type: none"> Communist Manifesto Das Kapital
Major Ideas:	<ol style="list-style-type: none"> 1. He saw Capitalism during the Industrial Revolution, time of child labor, abuse of workers, etc..., did not envision improvements and changes in Capitalism 2. Economics are the root to all conflicts 3. Throughout history, wars are class struggles 4. Capitalism would continue to evolve as a conflict between workers and owners (bourgeoisie/proletariate), (plebians/patricians), when this happens the workers will overthrow and develop on their own, inevitable 5. According to Marx, Communism was economic, not political, would not have approved of Lenin and Stalin 		
John Dewey	American	1859-1952 AD	<ul style="list-style-type: none"> Reconstruction in Philosophy Democracy and Education
Major Ideas:	<ol style="list-style-type: none"> 1. Was one of the authors of the Human Manifesto 2. Very liberal, believed in individualism, autonomy, self-determination, obviously anti-authority 		
T H Green	English	1836-1882 AD	<ul style="list-style-type: none"> The Principles of Obligation
Major Ideas:	<ol style="list-style-type: none"> 1. Concept of duty and obligation, believed in law enforcement 2. We have a duty to society since we are all a part of society 		
Erich Froman	German	1900-1980 AD	<ul style="list-style-type: none"> Escape from Freedom Psycho and Culture
Major Ideas:	<ol style="list-style-type: none"> 1. Society has a responsibility to fulfill your needs and the best way to do that is through a democracy 		

Philosopher	Nationality	Dates	Major Works
Sidney Hook	American	1902-1989 AD	<ul style="list-style-type: none"> • Quest for Being • Reform and Justice • Political Power and Personal Freedom • Marxism and Beyond
Major Ideas: <ol style="list-style-type: none"> 1. Ideas indirect in justice 2. How freedom and politics work together 3. Good to understand Karl Marx 			
Mortimer J Adler	American	1902-2001 AD	<ul style="list-style-type: none"> • Six Great Ideas • 10 Philosophical Ideas • Aristotle for Everybody • We Hold These Truth • The Idea of Freedom • Great Treasury of Western Thought • The Great Book Series
Major Ideas: <ol style="list-style-type: none"> 1. Deals with truth, liberty, equality, justice, etc... 2. Interested in educational reform and education 3. Wants young people to be more active in expressing ideas 			
Jean Paul Sartre	French	1905-1970 AD	<ul style="list-style-type: none"> • Being and Nothingness
Major Ideas: <ol style="list-style-type: none"> 1. Freedom and responsibility 2. Concepts around man's perception of reality 			
Abraham Maslow	American	1908-1970 AD	<ul style="list-style-type: none"> • Motivation and Personality • Towards the Psychology of Being • New Knowledge and Human Values • Farther Reaching of Human Nature
Major Ideas: <ol style="list-style-type: none"> 1. There are two sets of human needs, basic need – physical, metaphysical needs – spiritual 2. If metaphysical needs are not met, a person can lead a life of frustration, unhappiness and possible mental illness 3. Must have an environment conducive to growth 4. Should move towards fulfillment 5. For hierarchy to exist must have order, liberty and justice provided by society 6. In the hierarchy, doesn't imply that one level is more important than another or more valuable, just the order in which they occur, like infant, toddler, child, adolescent, teen, adult, etc... 7. Levels of the Hierarchy: 			
			

Philosopher	Nationality	Dates	Major Works
Leslie Lipson	American	1912-2000 AD	<ul style="list-style-type: none"> The Democratic Civilization The Great Issues in Politics Values and Humanities
Major Ideas: <ol style="list-style-type: none"> Evolution of democratic society Reviews Locke and Mill 3 Components of democratic welfare <ol style="list-style-type: none"> Social welfare Social justice Social security Must have all three for democracy to work Formula for government - philosophy x society = governmental system 			
Ronald Dworkin	American	1931	<ul style="list-style-type: none"> Taking Rights Seriously A Matter of Principle
Major Ideas: <ol style="list-style-type: none"> Value of individual liberty and morality in the government Very creditable source Lots to say about individual rights 			
Lawrence Kohlberg	American	1927-1987 AD	<ul style="list-style-type: none"> The Theory of Moral Development
Major Ideas: <ol style="list-style-type: none"> Goes through moral development stages, we get hung up on one particular stage Good when talking about levels of morality Can fit nicely with Maslow's hierarchy Good value for altruism 			
Arthur Schlesinger, Jr.	American	1917	<ul style="list-style-type: none"> Cycles of American History The Vital Center What About Communism Essay on Man
Major Ideas: <ol style="list-style-type: none"> Essay on Man says: "A is of greater value than B if, a) there is an indicative example, b) a majority agrees on the presence of this example, and 3) there is great social impact" 			
Thomas Sewell	American	1930	<ul style="list-style-type: none"> Civil Rights Rhetoric or Reality
Major Ideas: <ol style="list-style-type: none"> Talks a lot about civil rights Very conservative philosophies Doesn't believe in equality 			
John Rawls	American	1921-2002 AD	<ul style="list-style-type: none"> The Theory of Justice Constitutional Liberty Civil Disobedience Distributive Justice
Major Ideas: <ol style="list-style-type: none"> Very difficult to read, convoluted Society has a responsibility to make sure justice is spread out to everyone Writes a lot about justice Believes no group has a right to be better off than anyone else, liberty is based on equality and natural rights Does not believe in greatest good for the greatest number Veil of ignorance (complete objectivity) Each person possesses an inviolability that even the welfare of society cannot over-ride 			

Philosopher Guide

8. The rights secured by justice are not subject to political organizations or to the "calculus" of social interests			
Philosopher	Nationality	Dates	Major Works
Robert Nozick	American	1938	<ul style="list-style-type: none"> Anarchy State and Utopia
Major Ideas: <ol style="list-style-type: none"> 1. Very opposed to Rawls 2. Often writes critiques of Rawls 3. Believes in natural rights and prior claims 4. Believes in minimal government (national security, crime) 5. Writes about the free market system 			
Jean Francois Revel	French	1924	<ul style="list-style-type: none"> How Democracies Work The Totalitarian Temptation
Major Ideas: <ol style="list-style-type: none"> 1. Democracy has sown the seeds of its own destruction 2. The very things that make democracy great are the very things that can lead to its destruction 			

Logical Fallacies

Master List of Logical Fallacies

Fallacies are fake or deceptive arguments, arguments that prove nothing. Fallacies often seem superficially sound, and far too often have immense persuasive power, even after being clearly exposed as false. Fallacies are not always deliberate, but a good scholar's purpose is always to identify and unmask fallacies in arguments.

- **Ad Hominem Argument:** Also, "personal attack," "poisoning the well." The fallacy of attempting to refute an argument by attacking the opposition's personal character or reputation, using a corrupted negative argument from ethos. E.g., "He's so evil that you can't believe anything he says." See also Guilt by Association. Also applies to cases where potential opposing arguments are brushed aside without comment or consideration, as simply not worth arguing about.
- **Appeal to Closure.** The contemporary fallacy that an argument, standpoint, action or conclusion must be accepted, no matter how questionable, or else the point will remain unsettled and those affected will be denied "closure." This refuses to recognize the truth that some points will indeed remain unsettled, perhaps forever. (E.g., "Society would be protected, crime would be deterred and justice served if we sentence you to life without parole, but we need to execute you in order to provide some sense of closure.") (See also "Argument from Ignorance," "Argument from Consequences.")
- **Appeal to Heaven:** (also Deus Vult, Gott mit Uns, Manifest Destiny, the Special Covenant). An extremely dangerous fallacy (a deluded argument from ethos) of asserting that God (or a higher power) has ordered, supports or approves one's own standpoint or actions, so no further justification is required and no serious challenge is possible. (E.g., "God ordered me to kill my children," or "We need to take away your land, since God [or Destiny, or Fate, or Heaven] has given it to us.") A private individual who seriously asserts this fallacy risks ending up in a psychiatric ward, but groups or nations who do it are far too often taken seriously. This vicious fallacy has been the cause of endless bloodshed over history.
- **Appeal to Pity:** (also "Argumentum ad Miserecordiam"). The fallacy of urging an audience to "root for the underdog" regardless of the issues at hand (e.g., "Those poor, cute little squeaky mice are being gobbled up by mean, nasty cats that are ten times their size!") A corrupt argument from pathos. See also Playing to Emotions.
- **Appeal to Tradition:** (also "If it ain't broke, don't fix it"). The fallacy that a standpoint, situation or action is right, proper and correct simply because it has "always" been that way, because people have "always" thought that way, or because it continues to serve one particular group very well.. A corrupted argument from ethos (that of past generations). (E.g., "In America, women have always been paid less, so let's not mess with long-standing tradition."). The reverse of this is yet another fallacy, the "Appeal to Innovation," e.g., "It's NEW, and [therefore it must be] improved!"
- **Argument from Consequences:** The major fallacy of arguing that something cannot be true because if it were the consequences would be unacceptable. (E.g., "Global climate change cannot be caused by human burning of fossil fuels, because if it were, switching to non-polluting energy sources would bankrupt American industry.")
- **Argument from Ignorance:** The fallacy that since we don't know (or can never know, or cannot prove) whether a claim is true or false, it must be false (or that it must be true). E.g., "Scientists are never going to be able to positively prove their theory that humans evolved from other creatures because we weren't there to see it! So, that proves the Genesis six-day creation account is literally true!" Sometimes this also includes "Either-Or Reasoning:" E.g., "The vet can't find any reasonable explanation for why my dog died. See! See! That proves that my neighbor poisoned him! There's no other logical explanation!" A corrupted argument from logos. A fallacy commonly found in American judicial and forensic reasoning. See also "Argumentum ex Silentio."
- **Argument from Inertia** (also "Stay the Course"). The fallacy that it is necessary to continue on a mistaken course of action even after discovering it is mistaken, because changing course would mean admitting one's decision (or one's leader, or one's faith) was wrong, and all one's effort, expense and sacrifice was for nothing, and that is unthinkable. A variety of the Argument from Consequences.

- **Argument from Motives** (also Questioning Motives). The fallacy of declaring a standpoint or argument invalid solely because of the evil, corrupt or questionable motives of the one making the claim. E.g., "Bin Laden wanted us out of Afghanistan, so we have to keep up the fight!" Even evil people with corrupt motives sometimes say the truth (and even those who have the highest motives are often wrong or mistaken). A variety of the Ad Hominem argument. The counterpart of this is the fallacy of falsely justifying or excusing evil or vicious actions because of the perpetrator's purity of motives or lack of malice. (E.g., "She's a good Christian woman; how could you accuse her of doing something like that?")
- **Argumentum ad Baculam** (also "Argument from the Club"). The fallacy of "persuasion" by force, violence, or threats. E.g., "Gimme your money, or I'll knock your head off!" or "We have the perfect right to take your land, since we have the guns and you don't." Also applies to indirect forms of threat. E.g., "Believe in our religion if you don't want to burn in hell forever and ever!"
- **Argumentum ex Silentio** (see also, Argument from Ignorance). The fallacy that if sources remain silent or say nothing about a given subject or question this in itself proves something about the truth of the matter. E.g., "Science can tell us nothing about God, which proves God doesn't exist." Or "Science can tell us nothing about God, so you have no basis for denying that God exists!" Often misused in the American justice system, where remaining silent or "taking the Fifth" is often falsely portrayed as proof of guilt. E.g., "Mr. Hixel has no alibi for the evening of January 15th. This proves that he was in fact in room 331 at the Smuggler's Pass Inn, murdering his ex-wife!"
- **Bandwagon** (also, Argument from Common Sense, Argumentum ad populum): The fallacy of arguing that because "everyone" supposedly thinks or does something, it must be right. E.g., "Everyone thinks undocumented aliens ought to be kicked out!" Sometimes also includes Lying with Statistics, e.g. "Surveys show that over 75% of Americans believe Senator Smith is not telling the truth. For anyone with half a brain, that conclusively proves he's a dirty liar!"
- **Begging the Question** (also Circular Reasoning): Falsely arguing that something is true by repeating the same statement in different words. E.g., "The witchcraft problem is the most urgent challenge in the world today. Why? Because witches threaten our very souls." A corrupt argument from logos. See also "Big Lie technique."
- **Big Lie Technique** (also "Staying on Message"): The contemporary fallacy of repeating a lie, slogan or deceptive half-truth over and over (particularly in the media) until people believe it without further proof or evidence.. E.g., "What about the Jewish Question?" Note that when this particular phony debate was going on there was no "Jewish Question," only a "Nazi Question," but hardly anybody in power recognized or wanted to talk about that.
- **Blind Loyalty** (also Blind Obedience, the "Team Player" appeal, or the Nuremberg Defense). The dangerous fallacy that an argument or action is right simply and solely because a respected leader or source (an expert, parents, one's own "side," team or country, one's boss or commanding officers) say it is right. This is over-reliance on authority, a corrupted argument from ethos that puts loyalty above truth or above one's own reason and conscience. In this case, a person attempts to justify incorrect, stupid or criminal behavior by whining "That's what I was told to do," or "I was just following orders."
- **Blood is Thicker than Water** (also Favoritism, Compadrisimo, "For my friends, anything."). The reverse of the "Ad Hominem" fallacy, a corrupt argument from ethos where a statement, argument or action is automatically regarded as true, correct and above challenge because one is related to (or knows and likes, or is on the same team as) the individual involved. (E.g., "My brother-in-law says he saw you goofing off on the job. You're a hard worker, but who am I going to believe, you or him? You're fired!")
- **Bribery** (also Material Persuasion, Material Incentive, Financial Incentive). The fallacy of "persuasion" by bribery, gifts or favors, the reverse of the Argumentum ad Baculam. As is well known, someone who is persuaded by bribery rarely "stays persuaded" unless the bribes keep on coming in, and usually increasing with time.

- **The Complex Question:** The fallacy of demanding a direct answer to a question that cannot be answered without first analyzing or challenging the basis of the question itself. E.g., "Answer me yes or no! Did you think you could get away with plagiarism and not suffer the consequences?" Or, "Why did you rob that bank?" Also applies to situations where one is forced to either accept or reject complex standpoints or propositions containing both acceptable and unacceptable parts. A corruption of the argument from logos.
- **Diminished Responsibility:** The common contemporary fallacy of falsely applying a specialized American judicial concept (that criminal punishment should be less if one's judgment was impaired) to logic in general. E.g., "You can't count me absent on Monday—I was hung over and couldn't come to class—it's not my fault." Or, "Yeah, I was speeding on the freeway and killed a guy, but I was high and didn't know what I was doing, so it didn't matter that much." In reality the death does matter very much to the victim, to her family and friends and to society in general. Whether the perpetrator was high or not does not matter at all, since the material results are the same.
- **Either-Or Reasoning:** (also False Dilemma, Black / White Fallacy). A fallacy that falsely offers only two possible alternatives even though a broad range of possible alternatives are really available. E.g., "Either you are 100% straight or you are queer—it's as simple as that, and there's no middle ground!" Or, "Either you're with me all the way, or you're my enemy and must be destroyed!"
- **"E" for Effort.** (Also Noble Effort) The contemporary fallacy that something must be right, true, valuable, or worthy of credit simply because someone has put so much sincere good-faith effort or even sacrifice and bloodshed into it. (See also Appeal to Pity, Argument from Inertia, or Sob Story.).
- **Equivocation:** The fallacy of deliberately failing to define one's terms, or deliberately using words in a different sense than the one the audience will understand. (E.g., Bill Clinton stating that he did not have sex with "that woman," meaning no sexual penetration, knowing full well that the audience will understand his statement as "I had no sexual contact of any sort with that woman.") This is a corruption of the argument from logos, and a tactic often used in American jurisprudence.
- **Essentializing:** A fallacy that proposes a person or thing "is what it is and that's all that it is," and at its core will always be what it is right now (E.g., "All ex-cons are criminals, and will still be criminals even if they live to be 100."). Also refers to the fallacy of arguing that something is a certain way "by nature," an empty claim that no amount of proof can refute. (E.g., "Americans are cold and greedy by nature," or "Women are better cooks than men.")
- **False Analogy:** The fallacy of incorrectly comparing one thing to another in order to draw a false conclusion. E.g., "Just like an alley cat needs to prowl, a normal human being can't be tied down to one single lover."
- **Finish the Job:** The dangerous contemporary fallacy that an action or standpoint (or the continuation of the action or standpoint) may not be questioned or discussed because there is "a job to be done," falsely assuming all "jobs" are meaningless but never to be questioned. Sometimes those involved internalize ("buy into") the "job" and make the task a part of their own ethos. (E.g., "Ours is not to reason why / Ours is but to do or die.") Related to this is the "Just a Job" fallacy. (E.g., "How can torturers stand to look at themselves in the mirror? But, I guess it's OK because for them it's just a job like any other.") (See also "Blind Loyalty," "Argument from Inertia.")
- **Guilt by Association:** The fallacy of trying to refute or condemn someone's standpoint, arguments or actions by evoking the negative ethos of those with whom one associates or a collective to which he or she belongs. A form of Ad Hominem Argument. (E.g., "Don't listen to her. She's a Republican, so you can't trust anything she says.") See also "They're Not Like Us."
- **The Half Truth** (also Card Stacking, Incomplete Information). A corrupt argument from logos, the fallacy of telling the truth but deliberately omitting important key details in order to falsify the larger picture and support a false conclusion (e.g. "The truth is that Ciudad Juárez, Mexico is one of the world's fastest growing cities and can boast of a young, ambitious and hard-working population, mild winters, a dry and sunny climate, low cost medical and dental care, a multitude of churches and places of worship, delicious local cuisine and a swinging nightclub scene. Taken together, all these facts clearly prove that Juarez is one of the world's most desirable places for young families to live, work and raise a family.")

- **I Wish I Had a Magic Wand:** The fallacy of regretfully (and falsely) proclaiming oneself powerless to change a bad or objectionable situation, because there is no alternative. E.g., "What can we do about high gas prices? As Secretary of Energy I wish I had a magic wand, but I don't." [shrug] Or, "No, you can't quit piano lessons. I wish I had a magic wand and could teach you piano overnight, but I don't, so like it or not, you have to keep on practicing." The parent, of course, ignores the possibility that the child may not want or need to learn piano. See also, TINA.
- **Just in Case:** A fallacy by which one's argument is based on a far-fetched or imaginary worst-case scenario rather than on reality. Plays on pathos (fear) rather than reason. E.g., "What if armed terrorists were to attack your own neighborhood day-care center tomorrow morning? Are you ready to fight back? Better stock up on assault rifles!"
- **Lying with Statistics:** Using true figures and numbers to "prove" unrelated claims. (e.g. "Gas prices have never been lower. When taken as a percentage of the national debt, filling up at your corner gas station is actually far cheaper today than it was in 1965!"). A corrupted argument from logos. (See also Half-truth, Non Sequitur, Red Herring.)
- **MYOB (Mind Your Own Business; You're Not the Boss of Me),** The contemporary fallacy of arbitrarily prohibiting any discussion of one's own standpoints or behavior, no matter how absurd, dangerous, evil or offensive, by drawing a phony curtain of privacy around oneself and one's actions. A corrupted argument from ethos (your own). (E.g., "So I was doing eighty and weaving between lanes on Main Street—what's it to you? You're not a cop, so mind your own business!") (See also, "Taboo.") Rational discussion is cut off because "it is none of your business!" (See also, the "Appeal to Privacy.")
- **Name-Calling:** A variety of the "Ad Hominem" argument. The dangerous fallacy that, simply because of who you are, any and all arguments, disagreements or objections against your standpoint or actions are automatically racist, sexist, anti-Semitic, bigoted, discriminatory or hateful. E.g., "My stand on abortion is the only correct one. To disagree with me, argue with me or question my judgment in any way would only show what a pig you really are." Also applies to refuting an argument by simply calling it a fallacy or declaring it invalid, without proving why it is invalid. See also, "Reductionism."
- **Non Sequitur:** The fallacy of offering reasons or conclusions that have no logical connection to the argument at hand (e.g. "The reason I flunked your course is because the government is now putting out purple five-dollar bills!"). (See also Red Herring.) Occasionally involves the breathtaking arrogance of claiming to know why God is doing certain things. E.g., "Obviously, God sent the earthquake to punish those people for their great wickedness."
- **Overgeneralization (also Hasty Generalization).** The stupid but common fallacy of incorrectly applying one or two examples to all cases (e.g. "Some college student was tailgating me all the way up North Main Street last night. This proves that all college students are lousy drivers, and we should pull their driver's licenses until they either grow up, learn to drive or graduate!").
- **The Paralysis of Analysis (also, Procrastination):** A postmodern fallacy that, since *all* data is never in, no legitimate decision can ever be made and any action should always be delayed until forced by circumstances. A corruption of the argument from logos.
- **Playing on Emotions (also, the Sob Story):** The classic fallacy of pure argument from pathos, ignoring facts and calling on emotion alone. E.g., "If you don't agree witchcraft is a major problem, just stop for a moment and think of all those poor moms crying bitter tears for their innocent tiny little children whose little beds and tricycles lie cold and abandoned, all because of those wicked old witches! Let's string'em all up!"
- **Political Correctness ("PC"):** A contemporary fallacy that the nature of a thing or situation can be changed simply by changing its name. E.g., "We can strike a blow against cruelty to animals by changing the name of 'pets' to 'animal companions.'" or "What's going on in Juárez is not a 'war,' it is a fight between drug cartels. That means it's not that bad."

- **Post Hoc Argument:** (also, "post hoc propter hoc" argument, or the "too much of a coincidence" argument): The classic fallacy that because something comes at the same time or just after something else, the first thing is caused by the second. E.g., "AIDS first emerged as a problem during the exact same time that Disco music was becoming popular—that's too much of a coincidence: It proves that Disco causes AIDS!"
- **Red Herring:** An irrelevant distraction, attempting to mislead an audience by bringing up an unrelated, but usually emotionally loaded issue. E.g., "In regard to my recent indictment for corruption, let's talk about what's really important instead--terrorists are out there, and if we don't stop them we're all gonna die!"
- **Reductionism:** (also, Oversimplifying, Sloganeering): The fallacy of deceiving an audience by giving simple answers or slogans in response to complex questions, especially when appealing to less educated or unsophisticated audiences. E.g., "If the glove doesn't fit, you must vote to acquit." Often involves appeals to emotion (pathos). E.g., "Moms! If you want to protect your little kids from armed terrorists, vote for Smith!"
- **Reifying:** The fallacy of treating imaginary categories as actual, material "things." (E.g., "The biggest struggle in youth culture today is between Goths and Emos.") Sometimes also referred to as "Essentializing" or "Hypostatization."
- **Sending the Wrong Message:** A dangerous fallacy that attacks a given statement or action, no matter how true, correct or necessary, because it will "send the wrong message." In effect, those who uses this fallacy are publicly confessing to fraud and admitting that the truth will destroy the fragile web of illusion that has been created by their lies. E.g., "Actually, we're losing the war, but if we admit it we'll be sending the wrong message to our enemies."
- **Shifting the Burden of Proof.** (see also Argument from Ignorance) A fallacy that challenges opponents to disprove a claim, rather than asking the person making the claim to defend his/her own argument. E.g., "Space-alien are everywhere among us, even here on campus, masquerading as true humans! I dare you prove it isn't so! See? You can't! That means you have to accept that what I say is true."
- **Slippery Slope** (also, the Domino Theory): The common fallacy that "one thing inevitably leads to another." E.g., "If you two go and drink coffee together, one thing will lead to another, and soon enough you'll be pregnant and end up spending your life on welfare living in the projects," or "If we cut and run in Iraq or Afghanistan, pretty soon all of southwest Asia will be run by Al-Qaeda."
- **Snow Job:** The fallacy of "proving" a claim by overwhelming an audience with mountains of irrelevant facts, numbers, documents, graphs and statistics that they cannot be expected to understand. This is a corrupted argument from logos. See also, "Lying with Statistics."
- **Straw Man** (also "The Straw Person"): The fallacy of setting up a phony version of an opponent's argument, and then proceeding to knock it down with a wave of the hand. E.g., "Vegetarians say animals have feelings like you and me. Ever seen a cow laugh at a Shakespeare comedy? Vegetarianism is nonsense!"
- **Taboo:** The fallacy of unilaterally declaring certain arguments, standpoints or actions to be "sacrosanct" or not open to discussion or arbitrarily taking some standpoints or options "off the table" beforehand. (E.g., "Don't bring my drinking into this," or "Before we start, I won't allow you to put my arguments down by saying 'That's just what Hitler would say!'")
- **Testimonial** (also Questionable Authority, Faulty Use of Authority): A fallacy in which support for a standpoint or product is provided by a well-known or respected figure (e.g. a star athlete or entertainer) who is not an expert and who was probably well paid for the endorsement (e.g., "Olympic gold-medal pole-vaulter Fulano de Tal uses Quick Flush Internet-shouldn't you?"). Also includes other false, meaningless or paid means of associating oneself or one's product with the ethos of a famous person or event (e.g. "Try Salsa Cabria, the official taco sauce of the Vancouver Winter Olympics!") This is a corrupted argument from ethos.

- **They're Not Like Us:** A badly corrupted, bigoted argument from ethos where a fact, argument or objection is arbitrarily disregarded, ignored or put down without consideration because those involved "are not like us," or "don't think like us." E.g., "It's OK for Mexicans to earn half a buck an hour in the maquiladoras. If it were here, I'd call it exploitation and daylight robbery, but south of the border they're not the same as we are." Or, "Sure, the nuclear bombing of Hiroshima killed hundreds of thousands of innocent people, but over there they're not like us and don't think the same way we do about life and death." A variety of the Ad Hominem Argument, most often applied to non-White populations.
- **TINA** (There Is No Alternative. Also "Get Over It," the "fait accompli"). A very common contemporary extension of the either/or fallacy, quashing critical thought by announcing that there is no realistic alternative to a given standpoint, status or action, ruling any and all other options irrelevant, or announcing that a decision has been made and any further discussion is simply a waste of time (or even insubordination or disloyalty) when there is a job to be done. (See also, "Taboo.")
- **Transfer:** A corrupt argument from ethos, falsely associating a famous person or thing with an unrelated standpoint (e.g. putting a picture of George Washington on an advertisement for mattresses or using Genghis Khan (a Mongol) as the name of a Chinese restaurant, or using the Texas flag to sell cars or pickups that were made in Detroit, Kansas City or Kyoto)..
- **Tu Quoque** (also Two Wrongs Make a Right): The fallacy of defending a shaky or false standpoint or excusing one's own bad action by pointing out that one's opponent's acts or personal character are also open to question, or even worse. E.g., "Sure, we may have tortured prisoners of war, but we didn't cut off heads off like they do!" A corrupt argument from ethos. Related to the Red Herring and to the Ad Hominem Argument.
- **We Have to Do *Something*:** The dangerous contemporary fallacy that in moments of crisis one must do something, *anything*, at once, even if it is an overreaction, is totally ineffective or makes the situation worse, rather than "just sitting there doing nothing." (E.g., "Banning air passengers from carrying nail clippers probably does nothing to deter potential hijackers, but we have to do *something* to respond to this crisis!") This is often a corrupted argument from pathos.
- **Where there's smoke, there's fire** (also Hasty Conclusion, Jumping to a Conclusion). The dangerous fallacy of quickly drawing a conclusion and/or taking action without sufficient evidence. E.g., "My neighbor Jaminder Singh wears a long beard and a turban and speaks a funny language. Where there's smoke there's fire. This is war, our country is in danger, and that's all the evidence we need to string him up!" A variety of the "Just in Case" fallacy.